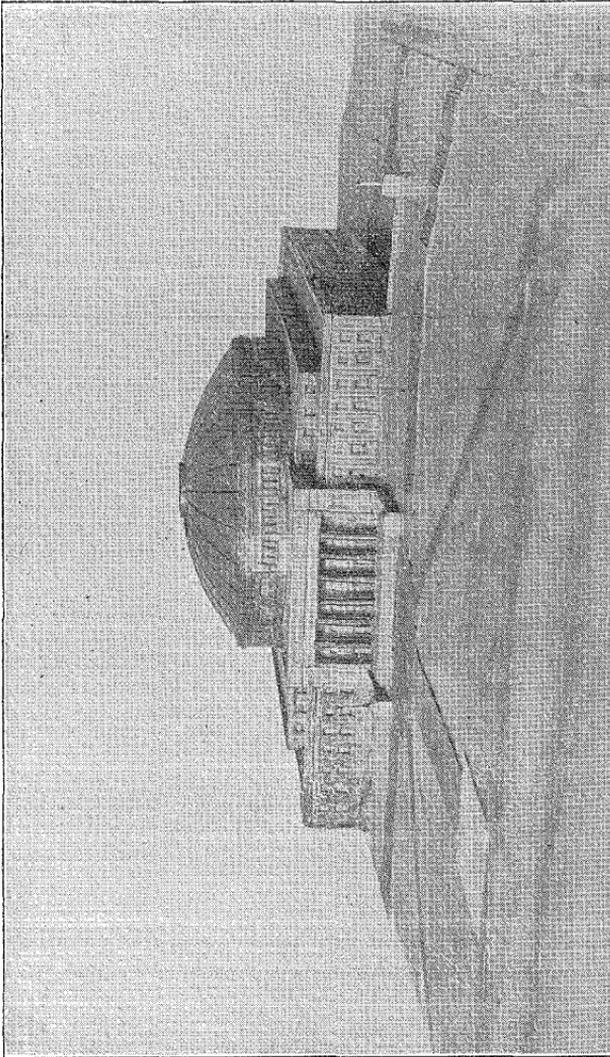


The Annual

1926



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



THE AUDITORIUM

THE ANNUAL

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

Number 20

Independence, Missouri

1926

REPORT OF QUORUM PRESIDENT, J. A. TANNER

To the Quorum of High Priests; Greeting: As another year rolls around and I prepare this report for our coming quorum sessions, I am reminded of the words of Holland:

“Heaven is not gained by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.”

The beautiful sentiment of this verse, as well as its principle, can well apply to the high priests individually, and collectively as a quorum. We unite our efforts under organization to help in the accomplishment of the Lord's purposes, and how true—heaven, our goal that we seek, is not gained by a single bound; how true—we must build the ladder by which we rise, and mount up gradually, round by round. Many times our steps are slackened; many times body and mind are weary, and thus our aim held in abeyance and our progress delayed, and our spirits caused to droop and we to become discouraged.

There is the battle before us, and much is the discipline needed to fit ourselves for the service to make ourselves workmen that need not be ashamed; being able to rightly divide the Word of Truth, which in a sense means to interpret the truth correctly, and the organization—the church—which is the custodian of the truth, revealed from heaven.

Many mistakes have been made by being careless, indifferent, and listless, by failure to properly and faithfully study and discern God's word and its purposes. What hindrance faulty interpretation and false spirit manifestation have caused! How difficult it has made it for the pastor and minister for Christ, who, if conscientious, is always anxious for the wheels of progress to run smoothly and the machinery of the organization to have no friction.

The church today is struggling to overcome her trials and perplexities, and only as we seek to conduct the work and guide her in harmony with God's holy will and purpose will she be able to overcome and we be able to say, “The church has achieved a victory and will be entitled to reign as a conqueror.” May God give her grace and power to succeed.

We are hoping and praying for a good conference and, in turn, good quorum meetings. If the brethren manifest a lively interest and

do their part, there is no question but what we will be able to go away for another period of work, rejoicing because of the recognition of our heavenly Father and the peace of the Holy Spirit felt in the service.

We have tried to arrange an instructive and educational program and wish to thank the brethren who have so cheerfully responded to the call to help. Much commendation is due our secretary. Notwithstanding the difficulty and perplexity confronting him in entering upon the duties of secretary of the quorum, he has done splendid work. No doubt all will appreciate the Annual. He has labored with patience and Christian forbearance in compiling and editing the same. As president of the quorum, I wish to thank him and state to the quorum that it is advantageous to the president that the secretary be located at headquarters.

In conclusion, I wish to extend best wishes, good will, and cheer to all the brethren of the quorum.

FROM THE QUORUM SECRETARY

BY C. I. CARPENTER

The Annual

Excuses do not make amends, but you will probably wish to know why the Annual has been delayed till so late a date. Poor health, and the constant increase in the demands of our daily task have prevented earlier developments. We have experienced much difficulty in obtaining data for the completion of our work. More thoughtful cooperation on the part of the members of the quorum would greatly assist us.

Names and Addresses

Again we wish to remind you of the importance of advising us of any change in your address during the year. This request is made as much for your convenience as for ours. We wish you to receive your copy of the Annual, and your report blank, and at times there may be other matter which the quorum would wish to deliver to you, so do not forget to notify us if we do not have you properly registered on our lists, or if you change. We have done the best we could to keep track of you the past year, but we are always glad to be corrected.

Reports

The reports of labor performed are intended to reflect the combined labors of the brethren of the quorum, but when you say in your report that you have preached "a few" times and administered to the sick "many" times we can make no use of those items so far as your report is concerned. If you have not kept an accurate account of these items, you can at least make a safe estimate and give it to us in figures which we may add to those of others. You can surely tell whether

it has been 10, 25, or 50 times, or some other safe figure. These reports go to make up the history of the activity of the quorum as an order of the priesthood, and should have your serious consideration.

Payment of Dues

For the benefit particularly of the new members, we take this opportunity to say that the payment of "dues" is strictly a voluntary affair. It is left entirely with you, whether you contribute at all, and how much. This year thus far, the amounts have arranged from 10 cents to \$5.00, and some have not as yet made their contribution, but expect to do so during the meetings of the quorum at the coming General Conference. We would be glad if all would send their offering with their report, as it is much easier to care for in this way. If you have a checking account at your bank, we would prefer that you send us a check, but if not, any way that best suits your convenience.

LABOR STATISTICS

To the Quorum of High Priests; Greeting: Reports from the members of the Quorum of High Priests, including Bishops and Evangelists, show the following statistics:

Seventy-five men were under church appointment, 194 reporting.

Sixteen reports fail to show labors itemized; 98 have contributed to expense fund. The following figures include reports of bishops and evangelists: 33 acting as pastors under general appointment; 6 as missionaries; 86 as local laborers; 9 on the Standing High Council; 4 as stake presidents; 5 as counselors to stake presidents; 30 on Stake High Councils; 16 bishops; 7 counselors to bishops; 23 district presidents; 43 branch presidents; 67 Sunday school officers or teachers; 42 Religio officers or teachers; 5,707 sermons preached; 6,936 pastoral visits; total services attended 30,830; in charge of meetings 5,784; baptized 281; confirmed 322; ordained 64; children blessed 255; patriarchal blessings 988; administration to sick 7,757; couples married 157; Sunday schools organized 1; served on elders' courts 11; bishops' court 21; stake high council 113; Standing High Council 73 times; new openings effected 2.

Not counting 3 of the First Presidency, and 10 of the apostles, we have 295 enrolled, with several added by ordinations since the first of the year.

Thus far we have held 4 meetings with good attendance and interesting and profitable programs.

C. I. CARPENTER,
Secretary.

Independence, Missouri, April 9, 1926.

**FINANCIAL REPORT OF C. I. CARPENTER,
SECRETARY-TREASURER, 1925-1926**

Receipts

From Former Treasurer	\$127.77	
Collections, April, 1925	30.15	
Collections, April, 1926	81.53	\$239.45

Expenditures

Report Blanks	6.50	
License Blanks	5.35	
Program Cards	3.50	
Printing Annual	50.00	
Postage	11.30	
Envelopes	2.50	
Receipt Books	.60	
Total Expenditures	79.75	
Balance on Hand	\$159.70	\$239.45

Audited and found correct.

J. O. DUTTON,
E. A. DAVIS,
A. E. STOFF.
Auditors

FROM THE MINUTES OF 1926 SESSION

April 6: After the necessary business incident to organization—appointment of Notification and Auditing Committees—the remainder of the time was occupied with short talks by J. A. Gunsolley, C. B. Woodstock, and U. W. Greene.

April 7: Report of President J. A. Tanner was read. A communication from the First Presidency advising the Quorum of the decision of the High Council on procedure in cases of "Second Offense," was read and the decision indorsed.

April 8: Financial report of Secretary-Treasurer with the Auditors' report thereon was read and approved. Paper, "The social value of the prophetic gift," by J. E. Bishop, was read and ordered published in the next issue of the Annual.

April 9: A report of labor performed, prepared for the General Conference, was read and approved.

April 12: A paper, "Does the Devil or do evil spirits ever heal the sick or do any good works?" by L. F. P. Curry, was read.

Upon suggestion previously made by President Tanner, a Program Committee, consisting of J. E. Bishop, S. A. Burgess, and Orman Salisbury—to “give general advice on running our meetings, to be reported to this series of meetings, and provide all programs for future series, subject to the supervision of the quorum presidency”—was chosen by the body, Salisbury to serve for one year and Bishop and Burgess two.

It was ordered “that we take steps as soon as possible for the production of a Pastor’s Hand Book.”

April 13: Paper, “The relation of ceremonialism to the work of Christ,” by C. W. Clark, was read.

April 14: Paper, “Pastoral work: What is it, and how conducted?” was read.

E. J. Lenox and H. A. Merchant were approved for ordination.

Report of the Program Committee was read and approved.

April 15: David Pycock, J. L. Prentice, and S. G. Clark were approved for ordination.

The text of the papers and reports above mentioned are given in full in this issue.

“SECOND OFFENSE”

Quorum of High Priests; Brethren: We feel that it is well for you to be informed upon an important decision which has been rendered by the High Council as a result of many cases coming before the council for adjudication on the question of readmittance to the church after excommunication following the sin of second offense of adultery. The decision of the council is attached. This opinion was reached only after mature and prolonged consideration, the question having in one form or another been before the council for a number of years.

Very sincerely yours,

THE FIRST PRESIDENCY,

By F. M. S.

INDEPENDENCE, MISSOURI, February 11, 1926.

Decision on Status of Persons Expelled for “Second Offense”

Whereas, there has long existed in the church an open question as to the interpretation of the law dealing with the so-called “second offense” of adultery stated in Doctrine and Covenants as follows:

“Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.”—Doctrine and Covenants 42:7.

And Whereas, from time to time appeals come up to the High Coun-

cil from persons who were at one time excommunicated from the church for this "second offense," who have since, in some instances over a long period of years, atoned for the offense with tears and suffering, and through true repentance and right-living have won back the confidence of the church, and who because of more mature years and experience have passed beyond the zone of greatest danger from temptation, and who wish to reenter the church by baptism, thus raising in every such instance question as to the propriety and legality of such rebaptism;

And Whereas, this question involves not so much a matter of new legislation but rather the interpretation of already existing constitutional law;

And Whereas, it is clearly the right and function and within the authority of the Standing High Council of the church to interpret the law governing the church,

And Whereas, this question has to do directly with the interpretation of law in the very realm (the judicial realm) in which the High Council functions as the highest tribunal in the church and with cases constantly to be adjudged by the council,

Therefore, the High Council after careful study and prayer, at this time and for the reasons previously herein set forth, does render the following ruling and decision:

Where the fact of "first offense" of adultery has been established either by court findings or confession to officials, forgiveness may be extended and the offender be permitted to retain membership and standing. (Doctrine and Covenants 42:7 and General Conference Resolution No. 713.) When the fact of the "second offense" has been established by confession or official procedure, there is no alternative to excommunication: "He shall not be forgiven, but shall be cast out." (Doctrine and Covenants 42:7.) A person standing excommunicado is in the status of a nonmember; and nonmembers requesting admittance to membership are examined as to fitness for such—repentance, faith, intentions, are factors to be considered. Where persons excommunicado ask for admittance, the determination of qualification for membership must necessarily take into consideration the question of repentance in the light of past record while formerly a member, together with the question of restitution as a factor in repentance. But it does not appear from a critical examination of the law that such persons are forever barred from entrance into the church. The offense was not forgiven; they were cast out. They have suffered the penalty and paid a price for their sin. It is therefore the opinion of the council: that admittance to church membership may be granted to such "second offenders" if after due consultation with officials properly concerned such officials are satisfied that a proper and adequate repentance has been developed.

There should be adequate safeguards, as one who after repentance and forgiveness for the "first offense" commits the "second offense" evidences an unstable character, and there must be time allowed and fruits borne and guarantees given that character has become stabilized on sure

moral foundations. To determine this there should be careful inquiry, and each case should be heard by the High Council, and rebaptism be permitted only on the favorable findings of the High Council; though in some cases preliminary hearing and recommendations might be made by other court or council acting for the High Council.

GET SOMEBODY ELSE

The Lord had a job for me;
But I had so much to do
I said, "You get somebody else,
Or wait till I get through."
I don't know how the Lord came out;
No doubt he got along;
But I felt kind o' sneakin' like;
I knew I'd done God wrong.

One day I needed the Lord—
Needed him right away;
But he never answered me at all,
And I could hear him say,
Down in my accusin' heart,
"Child, I've got too much to do;
You get somebody else,
Or wait till I get through."

Now, when the Lord has a job for me,
I never try to shirk;
I drop what I have on hand
And do the Lord's good work,
And my affairs can run along,
Or wait till I get through;
Nobody else can do the work
That God has marked out for you.

—Selected.

THE SOCIAL VALUE OF THE PROPHETIC GIFT

By James E. Bishop

"Some of our ablest psychologists believe the despair which settles down upon the average minds which have not been prepared for it by a proper education in youth, when the consolations of religion and a future life of compensation are swept away, is one of the chief causes of four of the most outstanding psychological phenomena of our times: first, the increase of crime; second, the increase of suicide; third, the increase of insanity; and fourth, the increase of social unrest." So writes Albert Edward Wiggam in his *The New Decalogue of Science*, page 259. He goes on further and shows his philosophic agreement with Santayana, who speaks of human life as "a little luminous meteor in an infinite abyss of nothingness, a rocket fired on a dark night." This philosophy is supposed to be "Naturalism," which is nothing more than "all things that agree with my intellect are true." But the important point in this reference is, that for some time in human life, religion prevents crime, suicide, insanity, and social unrest; but somehow that which was once a potency in guiding life suddenly loses its power, and disappointment sets in. That which was once a power for good is now seen a deceptive toy. Inadvertently, this publicist and echoist has paid a wonderful compliment to the social value of religion.

With profounder insight and keener philosophy, William James has this to say, "What shall we say of the attributes called moral? Pragmatically, they stand on an entirely different footing. They positively determine fear and hope and expectation, and are the foundations for the saintly life. It needs but a glance at them to show how great is their significance.

"God's holiness, for example: being holy, God can will nothing but the good. Being omnipotent, he can secure its triumph. Being omniscient, he can see us in the dark. Being just, he can punish us for what he sees. Being loving, he can pardon, too. Being unalterable, we can count on him securely. These qualities enter into connection with our life; it is highly important that we should be informed concerning them. That God's purpose in creation should be the manifestation of his glory is also an attribute which had definite relations to our practical life."—V. R. E., page 447.

These quotations are presented to show, in a general way, the vitality of religion for social life. The premiers of the British Empire issued a statement to their fellow citizens of the empire, in which they showed how the war impelled all thinking men to examine the basis of national and international life, in which they came to the conclusion that education, science, diplomacy, commercial prosperity, and the League of Nations could not save the world, for they were simply tools of the spirit that handles them, and that it was necessary to have as a basis of all activity, cooperation. But this rested upon the deeper

spiritual fact of brotherhood, and that on the still deeper basis of the fatherhood of God and that everywhere there was a need for men to take an accounting with themselves and come to realize the personal responsibility that they could not evade. This reminds us of an article by Professor Jack, "Is there a fool-proof science?" in which he says in conclusion, "If we educate at all other points but fail to educate at the point of responsibility, we shall inevitably come to no good end."

Men of thought have been observing the universe from the beginning, and they have found order, regularity, and sequence. The greatest field in which to find these factors is history. Does history reveal order, sequence, and regularity? Is the good preserved, and is the evil condemned and retarded? Evidences show us that "History is the vindicator that the ways of God to man are right." History is as a river ever flowing onward, receiving tributaries from various sources, some good, some bad, but ever throwing off the evil and receiving the cleansing power from God until finally the river will be entirely purified. The poet said, "I, the heir of all the ages, in the foremost files of time," and "I doubt not through the ages one increasing purpose runs."

Western civilization is an inheritance of factors, good and evil. According to Ellwood, some of the bad things we have inherited are national imperialism, militarism, predatory business, and the ideal that "Might is at once the supreme right, etc." Among the beautiful and creative factors stand out the contribution of Greece in literature and art, Rome with her law and administration, the Teutons with their love of individual freedom. These are some of the treasures of our western civilization—things that are worth fighting for and, if necessary, dying for.

There is some controversy in regard to the greatest prize that history has offered us. Our estimate of the greatest factor in history is determined by our philosophy. Thus James Harvey Robinson refers to the Greeks as possessing the greatest of all genius, and the quintessence of the genius is skepticism. He says this because that is the attitude of mind that he is conceited about. Wilhelm Jerusalem points out very truly that "skepticism can not be said to have contributed anything essential to the advancement of human thought."

The fact remains that the most powerful factor in the world is religion. It is universal. It is instinctive and is man's greatest need and opens up his greatest destiny. The essential factor in religion is the contribution of the Hebrew prophets and its climax in the work of Jesus Christ. The Hebrews, with their ethics and monotheism, have given us the greatest of all treasures—the most potent and vitalizing power that ever came to the world.

Religion is sometimes thought of as in two general classifications—religions of redemption and religions of attainment. The mental processes of primitive man are pointed to as the basis of redemptive religions. He is subject to his environment—takes what nature gives him and deifies the friendly aspects of nature as well as the unfriendly.

Directly man sees in nature something that needs to be subdued and makes some accomplishments in that direction, the notion of deity is pushed farther back, and he feels and thinks as one who put his thoughts in rhyme and rhythm:

“Out of the night that covers me,
 Black as the pit from pole to pole,
 I thank whatever gods may be
 For my unconquerable soul.

“It matters not how strait the gate,
 How charged with punishment the scroll,
 I am the master of my fate;
 I am the captain of my soul.”

In the light of man's complicated interdependence, this doctrine of attainment can not be held with absolute rigidity, for “the Californian gets up at the alarm of a Connecticut clock, buttons his Chicago suspenders to Detroit overalls, washes his face with Cincinnati soap in a Pennsylvania basin, wipes on a Rhode Island towel, sits up to a Grand Rapids table, eats Kansas City meat and Minneapolis flour and Idaho potatoes cooked with Indiana lard on a Saint Louis stove burning Wyoming coal, puts a New York bridle on a Colorado broncho fed with Iowa corn, and plows five acres of land (covered with Ohio mortgages) with a Chattanooga plow. When bedtime comes, he reads a chapter from the Bible printed in Boston, says prayers written in Jerusalem, crawls under a blanket made in New Jersey, only to be kept awake by fleas—the only product of his own State.”

Man's deepest needs can not be had by attainment, and yet he must attain. Death is the last and the most permanent despair of man, and release from that despair turns night into day, sadness into happiness, weakness into power, and comes as a grand redemptive act of God through Christ. This has tremendous pragmatic and social import.

The quintessence of the Hebrew religious contribution is the prophetic gift. Where the human mind framed temples and worked theories of political economy, philosophies and morals which have become most admired things of this world, it failed in grasping the essential truth of religion. It was left for an obscure people to declare these things to a polytheistic world. And they did it because these truths were revealed to them. In the revelation of these truths, we see the possibility of the most powerful of all socializing agencies.

As we examine these prophets, we need to rid ourselves of the most deceiving of all deceptions. This is the idea that we have so advanced in our psychological knowledge that we know more about the mental processes of Paul and Elijah than they did themselves. We must give these men credit for knowing what they were talking about,

and recognize their ability of truthfully interpreting their own experiences. Otherwise we shall be moving in a vicious circle.

We notice their call: Amos says to Amaziah: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: . . ."—Amos 7: 14, 15, 16. "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."—Micah 3: 8. Other references to the call of these prophets might be given, but they all go to show that a call came that severed them from certain ordinary vocations to the most extraordinary position ever occupied by man, that is, to be the revelation of the Almighty. A study of their call shows a complete turning point in their lives, a revolution in activity and outlook. Only the United States can commission a man qualified by former experiences to become an ambassador to a foreign nation. Only God can qualify and commission a prophet.

They also spread before us their experience from which we are able to appreciate their mental processes. They were acutely conscious of the striking contrast between their own feeling and ideas on the one hand, and on the other hand the purpose and mind of God who constrains them. We find them demurring at their task and speaking of their limitation, but God encourages them, and under his power they speak boldly and not only foretell but utter fundamental truths. Time will not permit us to enter into an examination of the degrees of inspiration and the various imagery that may be involved, and examine various philosophical opinions of the general prophetic function, for that would be a subject of itself.

Following Bishop Gore, we are able to grasp the fundamental content of their message. The content of their message is the fundamental aspect of their work. It is the fruit they have borne. The nature of this fruit and its value determine the worth or the truthfulness of the prophet. Too many people think of a prophet as a gigantic future teller, or fortune teller. The most wonderful thing about them is that they uttered fundamental truths of the utmost consequence to mankind, and at the same time these truths were the most vitalizing of all socializing agencies. They scorned and denounced the Jewish festivals, feasts, and sacrifices (Isaiah 1: 10-17; Amos 4: 4-6; Micah 6: 1-8; Psalms 50: 8-15), and set before the nation the need of such works as: To loose the bands of wickedness; undo heavy burdens; let the oppressed go free; break every yoke; give bread to the hungry; care for the poor and clothe them. But back of the social practices which receive the divine prophetic sanction of Jehovah, there are certain fundamental truths that make a religion that is not thoroughly social in its manifestation inconsistent with these fundamental truths, and because of such inconsistency they are doomed to destruction with their worshippers.

The fundamental content of the prophetic message is composed of six elements at least, and as follows: The personality of God; God (Jehovah) as absolute Being; the moral perfection of God; God as Creator; the freedom of Man; the triumph of righteousness. If these elements are compared with modern theology and philosophy, we would scarcely find one exponent that received each and every one of them. This would indicate that their experiences, if they were true to themselves, did not justify them in so believing and so writing and preaching. If these fundamental truths were given by the Spirit of God and I can not accept them because they do not harmonize with my experiences, then I am making what I know to be the absolute standard of probability. God does not speak, because he has not spoken to me and to some of my friends. If any others claim that God has spoken to them—well, they must be highly emotional and intellectually unstable, and it is probable that they inherited this tendency from weak-minded ancestors. But all would admit the tremendous value of these elements and would wish that they were true unless there was something in their life that would make them feel consciously or unconsciously the fear of falling into the hands of a God who was the author and sustainer of such elements as are listed above.

We believe a prophet has been among us. If he has been, we would expect that these eternal verities and fundamentals of religion would be reiterated and possibly expanded, and indeed we are not disappointed in our expectations. On the first element listed, the personality of God, we have the following idea, "The glory of God is intelligence." This brief but comprehensive idea postulates the personality of God. In fact, the whole experience of Joseph Smith is built around this wonderful theme. Pantheism and deism is not the law nor the testimony. God, as above all things and in all things, and as absolute, is effectively pictured in this language, "The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." This could be supplemented by other passages. The moral perfection of God is one of the most important of these elements and is definitely associated with each of the other elements. As an example, we cite the following: "The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths."—Doctrine and Covenants 21:1. "And further, when the Lord shall come to recompense every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."—Doctrine and Covenants 1:2. This means that the only acceptable approach to God is the desire and the works that are moral and right. God as Creator is a factor that many lose faith in. John the Revelator, in announcing the coming of the angel in the latter days, said, "Worship him that made heaven, and earth, and the sea, and the fountains of water." In the light of modern

skepticism, this language is significant. It is also of great import that the Lord should have told Moses, "And in a day when the children of men shall esteem my words as naught, and take many of them away from the book which you shall write, behold I will raise up another like unto you, and they shall be had again among the children of men, among even as many as shall believe."—Doctrine and Covenants 22: 24. In this same section of Doctrine and Covenants, we have on the question of God as Creator a remarkable passage: "The Lord spake unto Moses, saying, The heavens, they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man."

The freedom of man is beautifully stated thus: "All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light."—Doctrine and Covenants 90: 5. In section 28, paragraph 2, we have a very clear statement on the triumph of righteousness: "Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet; lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

In the work of Joseph Smith the Martyr, the triumph of righteousness—the manner in which it is to be brought about—is made clear with his teachings of Zion, stewardship, and the socialization of the surplus.

The speech given by President Frederick M. Smith at the opening of the conference of 1926 reaffirmed these elements of the prophetic

gift. Our vision was directed to eternal truth delivered by the prophetic gift.

The prophetic gift, as manifest now and always, is the supreme analysis and the supreme synthesis: The supreme analysis because every man that faces it is driven to self-analysis. It is the supreme synthesis because it leads men to the fatherhood of God and brotherhood of man and shows man that his truest development is in a socialized religion.

Our hope is in the discernment of the elements of the prophetic gift and the exercise of faith in them, the teaching of these things to others, and in the demonstration that is called for in our Zionite program. This foundation can never fail. It has been laid by God. And according to Paul it "standeth sure, having this seal, the Lord knoweth them that are his."

DOES THE DEVIL OR DO EVIL SPIRITS EVER HEAL OR DO ANY GOOD WORK?

BY L. F. P. CURRY

"When I would do good, evil is present with me," said Saint Paul in the first century of the Christian era. With what emphasis might he have spoken if he were living now. For the hastening of the Lord's work to its completion in these "latter days" has inspired tremendous opposition from the enemy of man and God. May there not be, then, a little practical value in attempting an answer to the question: "Does the Devil or do evil spirits ever heal or do any good work?"

Undoubtedly, there is great interest in the subject of healing, not only in the United States, but also in other lands. This interest offers an opportunity for deceit, and to accomplish that deceit both men and devils may contribute their several shares. There is an insistent demand for many types of "good work," and here again there is chance that men may be led astray to their injury. One readily may imagine the success that would attend the movement which advertised well its power over disease, or its ability to minister to some other human need. If success in such a case were measured by the size of the crowd seeking benefit, the result would not be open to debate. Our church has been specifically cautioned to avoid such advertising: "But a commandment I give unto them, that they shall not boast themselves of these things, nor speak them before the world."

It is the writer's view that the matter of healing is sufficiently typical to enable one to disregard almost entirely the second phase of the subject before us. Therefore, very little will be said of the possibility of the Devil or evil spirits attempting other kinds of "good work." Moreover, in accounting for the motivation of the Devil, one accounts at

the same time for that of evil spirits, for he is the father and leader of the spirits of evil. The difference may be only a difference of degree.

A brief contrast between the nature of our heavenly Father and of the Devil may serve to state the principle which guides the thought and action of each towards mankind. Our Father's thought is for the redemption of mankind, and he acts steadily to bring that redemption to pass. He is creative, constructive, and ever moves in love. Satan lives to destroy God's work. He seeks to mislead mankind, to "lead them by the neck with a flaxen cord, until he bindeth them with his strong cords forever." He is destructive in every thought and act of his existence. If for the moment he seems to be otherwise, it is that he might thereby destroy the more fully and bind the more tightly.

Surely the Scriptures have not been silent on the eternal conflict between the powers of darkness and of light. There may we expect to find something to guide us as to the nature of Satan and his minion spirits; the manner of his and their working, whether the cloak of righteousness ever is assumed; and the consistency with which the dominant aim of their lives is carried out. Such information, if available, should assist us in answering the question which the subject asks.

Paul, that discerning apostle of an earlier day, felt impelled to warn the worldly men of Corinth (2 Corinthians 11:14) of the deceitful workers among them. He denounced those who transformed themselves into apostles of Christ, but expressed no surprise at their action, "for Satan himself is transformed into an angel of light. Therefore," said Saint Paul, "it is no great thing if his ministers also be transformed as the ministers of righteousness." Paul refers to accomplished facts, not possibilities. Perhaps he here sufficiently disposes of men who operate under false colors as "ministers of righteousness." He lays bare what is at the moment of vital interest to us, Satan's extreme attempt to deceive. But further light on similar or related activities of Satan is available. Doctrine and Covenants 110:20 states that the voice of Michael on the banks of the Susquehanna detected the Devil when he appeared as an angel of light. Moses (Doctrine and Covenants 22:8, and later Christ (Matthew 4:9) were specifically invited by the Devil to worship him, and to both he gave false reasons for their action.

With the warnings just referred to before us, let us notice more direct references as to how Satan and his spirits worked. Again Paul has something to say (2 Thessalonians 2:8, 9): "And then shall that Wicked be revealed . . . Even him, whose coming is after the working of Satan with all power and signs and lying wonders." John, writing on the lonely Isle of Patmos, refers to "the spirits of devils, working miracles." Latter-day revelation points out (Doctrine and Covenants 50:1) that "there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and Satan also hath sought to deceive you, that he might overthrow you."—Luke, the historian (Acts 8:9-24), tells us the story of Simon the sorcerer. This

man bewitched the people of Samaria with his sorceries, making for himself quite a reputation. Actually a minister for Satan, yet the people so far failed to discern his true nature that they said of him: "This man is the great power of God." It is inconceivable that those working in the manner set forth would do that which was openly evil. Such a course would deceive no one and defeat their purpose. The evil would be sufficiently hidden to mislead, but however hidden would be revealed in its true character in time. Let us bear in mind that Satan's purpose is to destroy. In carrying out this purpose, he is consistent. Christ, when accused of casting out devils by the power of Beelzebub, argued how incredible was such an assertion, for Satan did not work against himself. (Matthew 12: 26.) Destructive once, destructive always. If for the moment a good seemed to issue, it was only that he might be the more destructive later, when the victim had been lulled into the carelessness of a fancied security. The good was in the surface appearance only, like an apple with an unmarred skin but rotten core.

Aside from the record of the working of Satan and his evil spirits, as if to make more emphatic the character of the danger to mankind from that source, there have been repeated the warnings of prophetic instruction: We are admonished in 1 John 4 to "try the spirits," and told how to discern between the "spirit of truth, and the spirit of error." Moroni (chapter 7) makes it very plain that "all things which are good, cometh of God; and that which is evil, cometh of the Devil; for the Devil is an enemy unto God, and fighteth him continually, and inviteth and enticeth to sin, and to do that which is evil continually." Section 46, paragraph 3 of the Doctrine and Covenants reads "... that ye may not be seduced by evil spirits, or doctrines of devils, ..." The warning against being deceived is reiterated in the very next paragraph.

To be warned merely against works apparently good, but actually evil, without also being offered a test for the good, might seem unfair. Perhaps the plainest test is found in the language of Moroni, immediately following the words referred to in the preceding paragraph (chapter 7): "everything which inviteth to do good, and to persuade to believe in Christ . . . is of God; but whatsoever thing persuadeth men to do evil, and believe not in Christ and deny him . . . is of the Devil." Moroni contends that neither the Devil nor his angels, nor those who are subject to him, persuade any to do good. This gives additional force to the statements cited above that lying wonders were only that men might be hoodwinked, and all the more easily and fully ensnared. Any miracle from an evil source, simulating a work that is good, must have an essential thread of evil in it that perhaps may be discerned at the moment only by those in possession of the Spirit of God. But the passing of time seems sure to reveal the real origin of any such thing, for "murder will out."

This examination so far has shown that God's Word really sheds light upon the question we are considering. Turning from the Scriptures, let us see if we may not receive further light by scanning the

history of healing from Christ's day down to date. A study of this kind, however brief and hurried, can not fail to impress one with the pathetic and credulous eagerness with which people in every period have turned to those who might restore and cure. Furnishing a most fertile ground for false works, this eagerness was based primarily upon a belief that pain and disease could be neutralized or dispelled by divine power. Despite the wandering away of mankind from God, a certain faith in the greatness and kindness of his power has remained. All of us know the record of healings found in the New Testament. One does not encounter an instance ascribed to the Devil or evil spirits. In the Christian church, the tradition of healing by faith dates from the very earliest days of Christianity. From the third century onward, faith healing proper gradually became transformed into trust in tokens and relics, although faith cures appeared spasmodically in later times. In the Reformation period, healing by faith reappears. To us, it is significant that two movements, at least, anointed with oil and prayed over the sick. These were the Moravians and Waldenses. In the 16th century, Luther is given credit for cures in Germany. In the 17th century, the Baptists, Quakers, and other Puritan sects turned to faith healing. Even the kings of that time seem to have been of reputation in this direction. Probably that reputation arose from the union of church and state, the king by virtue of his joint office being assumed to inherit the power of healing, traditionally linked with the priesthood. In the dialogue between Malcolm and the doctor in MacBeth, Malcolm inquires:

“ . . . Comes the King forth, I pray you?”

and the doctor replies:

“Ay, sir; there are a crew of wretched souls
That stay his cure. Their malady convinces
The great assay of art; but at his touch—
Such sanctity hath heaven given his hand—
They presently amend.”

During the 18th century, the Methodists in this country and the Pietists in Germany exhibited something in the direction of faith healing. During the middle and latter part of the 19th century, there was a great revival of interest in the subject, particularly in this country and in England. About 1831 the followers of Edward Irving had gifts of prophecy and tongues in answer to fervent prayer. They claimed healings also, and towards disease assumed practically the same position later taken by Christian Scientists. For his religious faith and practice, Irving himself was expelled from the Church of Scotland in 1833.

Late in the 19th century, a considerable wave of interest swept not only this country and England, but France also. Remarkable cures

were recorded, but however genuine they appeared to be, the "doubting Thomases" were not lacking. The "Record of the International Conference on Divine Healing and True Holiness" (held in London, 1885), when examined by Walter Moxon (*Contemporary Review*, 48: 707) led him to remark, rather facetiously, that while the subjects affirmed they were healed, the carbuncle or other ailment still remained. C. Lloyd Tuckey (*Nineteenth Century*, 24: 839, 1888), writing of his visit and observations in Nancy, France, says that the diseases he found treated were paralysis, asthma, epilepsy, rheumatism, neuralgia, and dyspepsia. He claimed that hypnotism and massage played prominent parts in the treatments he saw, faith have little or nothing to do with the results.

Currently, we find, among others, Christian Science, the Emmanuel Movement, and, to some extent, Spiritualism making efforts to heal humanity's ills. With the theory, purpose, and methods of Christian Science, we probably are all familiar. The position that organization takes upon the mission and character of Christ, its interpretation of pain, and evil, are such that one can not believe that they are of God. It may be a matter of opinion whether they are of man or of the Devil, or savoring of both. The Emmanuel Movement, conceived and carried on by orthodox ministers, depends upon the medical profession. It justifies its existence by the theology of the New Testament, and attempts to treat only functional diseases, leaving those of an organic nature to the physicians. Reverend Samuel McComb, writing in *Hibbert Journal* (8: 10-27, 1910), contends that the aim of this movement is to effect cooperation between the physician and the psychologically trained clergyman. He says there can be no interchange of roles. About the worst result that one can see flowing from this movement is the tendency towards arousing in those benefited by it a contentment with the religious *status quo*. Such an effect would be rather negatively evil, in that those concerned might become quite set against the message of the latter-day work, feeling that their own organization was capable of bestowing quite desirable blessings.

The Spiritualists in some cases claim to heal diseases. The writer happens to be slightly familiar with a congregation of that sect which lays claim to power of this kind. Apparently only functional disorders yield to treatment, as far as the writer knows. While that would raise the question as to whether the power were not that of mental suggestion, yet there will be few in our church disagreeing with the assertion that the Spiritualist movement derives its power from an evil source. Quite in accord with the results of Spiritualism, seem to be those referred to in a letter appearing in *Saints' Herald* for March 10, 1926, headed, "An experience with occult forces." Here the healer appears to be acting independently of any organization. The narrator holds that the power associated with the healer was from an evil source, and the advice of the Spirit, reaching her through one of our missionaries, was quoted to confirm this view.

“Does the Devil or do evil spirits heal or do any good work?” Let us answer by gathering up and putting, briefly, the gist of what has been presented above. First, the Scriptures show that the Devil and the spirits of devils worked miracles; we are warned against being deceived by their evil power and are given a token by which to test our experiences so as to tell the source from which they come. Second, from the time of Christ to this very day, healings have continued in more or less frequent evidence. It seems quite conservative to say that some of these healings have been of God, some of men, and others of the Devil and evil spirits.

Is it not ridiculous to deny that faith exists nowhere outside of our church? The Holy Spirit, in striving to lead all men to Christ, must welcome any spark of interest in Christian things. It is as ridiculous to assert that the “signs and lying wonders” of other days will not be repeated in some appealing form today. These will not be flagrantly false; the barb of error will cunningly be hidden 'neath a cloak of sham goodness. But rest assured that neither the Devil nor his angels have changed their nature a particle. They will continue to the end trying to deceive and ensnare the sons of men, destroying, if they can, what our God and his Christ build.

THE RELATION OF CEREMONIALISM TO THE CHRISTIAN RELIGION

BY ELDER C. W. CLARK

To properly undertake a discussion of the subject at hand requires an essential understanding of the meaning of the word *ceremonialism*. Its fullest meaning must be used and not a meaning that might be limited by our own interpretation of its meaning. Fully realizing that in the eyes of some we may be treading on dangerous ground, we have gladly placed our ideas in manuscript form.

In the revelation given to the Martyr, he was distinctly told that the creeds and dogmas of other organizations were all wrong; and perhaps in our attempt to get away from creeds and dogmas, we have not left enough of formalism to secure the proper respect for the church and its institutions.

According to the Standard Dictionary, the word *ceremonialism* means a formal act, rite, or observance; and it is with this full meaning of the word that we must consider the subject matter at hand. Closely associated with the word *ceremonialism*, we must also consider the word *ritualism*.

We must first be on record that the first and highest attainment of a Latter Day Saint is spirituality and its copartner, loving service; but next to this I believe that the expression given to this through ceremonials might well be considered. There is no question but that the

proper attitude of mind has much to do with the effectiveness of our religious beliefs.

There is as much difference between right and wrong ceremonialism as there is between priesthood and priestcraft. Priesthood stands for the calling of God to man to represent him as his agent in directing the spiritual activities of his people. Priestcraft acts as a power to submerge such activities into a superstitious veneration of idle forms without particular significance.

We first mention some extremes which have been used by our friends of the Catholic belief, as of all people they have undoubtedly carried ceremonialism to the farthest extent of any professed religion. Because of their peculiar veneration of images and the crucifix, they have incorporated to a large degree idol worship without comprehending that this has resulted from their actions.

A rather common premise is that the worshiper of an idol believed that particular idol was a God or divinity of some kind. This premise, however, is false. The worship of an idol is the setting up of a material image to represent the spiritual ideal of the divine as conceived in the mind of the worshiper. As an illustration of this point, the idol Baal was set up in several different cities, and the devotee would go from one city to another and bow in humble reverence before this idol, whether in Babylon or Damascus. From this it is evident that the worshiper saw in the idol a concept of his idea of the divinity rather than divinity itself.

Any ceremonialism which leads to the worship of a material image must be discarded as false and idolatrous, yet on the other hand is it not possible that forms and ceremonies which bring about spiritual attitudes of the mind without the use of images might be acceptable and pleasing to our heavenly Father, as well as useful in preserving a religious and respectful attitude among ourselves, provided always that we do not overlook the prime essential of love to God and love to man?

An examination of the ceremonialism reveals seven fundamental and essential sacraments for ceremonials.

First: Baptism.

The Catholics recognize this as a very important ceremony; in fact, so important that to them the soul of a child is damned eternally if left without this rite. Pope Pius, in his creed, enjoins this rite for the remission of sins, but of course has corrupted the original ceremony by changing the ordinance and using sprinkling instead of immersion. One author tells us that this ceremony consists of the following acts:

- A. Consecrating the water with prayer and pouring in oil three times.
- B. Crossing the party on the eyes, ears, nose, and breast.
- C. Exorcising the candidate with certain charms.
- D. Putting consecrated salt into his mouth.

E. Putting spittle into his nose and ears.

F. They add the imposition with a sacerdotal blessing.

G. They anoint him with holy oil on the breast.

H. They anoint him on the crown of the head, using perfume. Formerly it was the practice after this to give the party a kiss of peace, put a lighted taper into his hand, give him milk and honey to drink, and then clothe him with a white garment. These later practices have now been discontinued.

Second: Confirmation.

This is a ceremony where the bishop, by the imposition or laying on of hands, invokes the Holy Ghost, that the grace of the Holy Spirit may enable the devotee to follow the profession of his faith. They make use of olive oil and balm, and the following words: "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, the Son, and the Holy Ghost."

Third: The Eucharist, or the Lord's Supper.

With the people of the Catholic faith, the bread and wine is, they believe, really and truly the very body and blood of the Savior, transubstantiated or transformed into the appearance of bread and wine. Peculiar as it may seem, while the layman may partake of the body, the priest reserves the right to drink the blood. (Perhaps the wine tastes better than the bread.)

Fourth: Penance.

This is the infliction of punishment, either public or private, as an expression of the repentance from sins. It also includes confessions to the priest. It is supposed to carry with it restitution to the parties sinned against, bodily mortifications, charity, and donations to the church. From this has gradually been incorporated into the dogmas of the church the sales of indulgences. At first these things originated in the minds of some inferior priests; but because of its success as a money-making institution, it was quite universally adopted by the entire Catholic Church.

Fifth: Extreme Unction.

This is considered by them as a sacrament of a very singular nature to be administered only to persons in imminent danger of death. This sacrament consists of prayer and anointing the body with oil; and as peculiar as it may seem to us, they quote James, 5th chapter, 14th and 15th verses, as proof.

Sixth: Orders.

This consists of the ordination to the office of priests, and they consider that authority is extended by the consecration of this ordinance, and anathema is pronounced upon all who say the Holy Ghost is not bestowed in this ordination.

Seventh: Matrimony.

They claim for this a sacrament conferring grace, and all should enter into this sacrament save those who have vowed continence. Their form of marriage varies in different places.

These constitute the seven fundamental ceremonies of the Catholic faith. There has, however, been inculcated along with these so much that is in its very nature a corruption of the truth that, even though we might see a gleam of the truth shining through the fundamentals, yet these have been buried in a mass of superstition and ignorance that is destructive to these facts.

It must be admitted however that there is something strangely fascinating in the Catholic religion which brings from the soul of the worshiper that which must be considered as heroic. A good Catholic seldom questions the giving of money or services to his church and never questions the use that is made of it after he gives it.

It seems that they are taught a spirit of devotion that might well be emulated by some of our own people. Illustrating this point, at one time in the branch of which we are a member there arose a question of changing the hour of Sunday school from 9.45 a. m. to 9.30 a. m. Some felt that it was an attempt of trying to rob them of an opportunity of staying in bed on Sunday morning. Others felt that they could not get their children ready on time, and only by a narrow margin did the proposed change carry. At this time we were living next door to a very devoted Catholic family. The father was away most of the time, but the mother with four children to care for managed to attend mass at 5.30 a. m. four times a week and took her children with her once a week. We asked her if this was not quite a sacrifice for her, but her answer came, "After the sacrifice my Savior made, I can afford to do anything for him." A sublime heroism worthy of a better cause.

We might dwell with considerable length upon the superstitions and image worships which have crept into this organization. We might relate at length their worship of various saints and martyrs and their veneration of relics; also the repetition of the mass, and their various Te Deums with priests kissing altars and bowing down before forms and images; but this would require the time of an entire lecture. We might add, however, that some of these ceremonials have come down through forms given in the Apocryphal New Testament. All of these dead forms must not be confused with vital ceremonies.

Leaving the Catholic Church with its mystics, we now wish to call your attention in a general way to the many rites and ceremonies performed under the sanction and approval of Jehovah among the early Jewish people. We can not help but feel the deep religious significance of the many sacrifices and offerings and ritualistic observances which they were called upon to perform. In this we are not overlooking the

fact that the Mosaic law was a schoolmaster to bring people to Christ, but as we in later years do not overlook the fundamental truths learned in our school days, in like manner is it not probable that the methods of teaching the solemnity of divine institutions had within itself sufficient influence over the people, causing a feeling of deep respect for divine certitudes and commandments that would still be of benefit to us?

It is evident that much of this ceremonialism was good as a scholastic training. Is it not possible that in a lesser degree some ritualistic forms might be of practical value to us in our generation? We may say all we please, discountenancing the emotional instincts of man, but it is nevertheless a fact that emotions are a faculty given to us and must be regarded as of divine origin. Ceremonialism may have its effect upon our emotions. Under the emotional influence, audiences have melted in fervent tears when the influence of the Holy Spirit has been present, that without this emotionalism would have been unmoved by the touch of the divine.

May I illustrate what we have in mind by something which to a greater or less degree has been felt by every individual under the emotional feeling of patriotism? Have you ever witnessed a parade of soldiers carrying with them the flag which represents to you your love of country, your home, and your liberty, and noted how almost instinctively the best and noblest citizens will doff their hats in reverence?—and you will occasionally see a tear falling, caused by the deep solemnity of the occasion. On the other hand, unorganized and unceremonious groups of uniformed men might carry a dozen flags, and if there was not ceremony and harmony in their movements there would not be this appeal to you.

The history of ceremonialism dates back to the time when our first parents were expelled from the Garden of Eden and when Adam was commanded to offer sacrifice. He did this in compliance with the divine command, the purpose and intent of the same being afterwards explained to him as a type of the sacrifice of the Son of God. We catch glimpses of this same ceremonialism attending the work down to the time of Moses.

Let us picture ourselves for a few minutes back in the time of that wonderful man of consecrated faith, the father of the faithful, Abraham, and his meeting with that great high priest, Melchisedec. Can you picture in your mind the meeting of these two in any other light than with a deep respect? and do you not individually feel in the partaking of the sacrament and the paying of tithes that there was a beautiful ceremony performed? I picture this scene as one where it has been surrounded by supreme devotion and the proper conditions, bringing with it a deep religious sentimentality amidst a very beautiful scene without anything vulgar or common to mar the occasion.

Can it be possible that many of us have lost the respect for the

priesthood which we hold as well as for the priesthood held by our brethren? We may be departing from our subject slightly, but how can we expect the laity to respect us when we do not respect ourselves? We approach each other upon terms of familiarity that eliminate proper respect from others—frequently calling each other by first names and sometimes using first initials only. (How many of you have ever heard our Brother Griffiths referred to as follows: “G. T. says so and so”?) Could you picture Abraham and Melchisedec in the scene just referred to calling each other Abe and Mel? One of the purposes of ceremonials is to impress upon the mind a deep reverence for the authority of the divine certitudes of the church.

The ceremonies of the Jews in the tabernacle and temple service have left with them an imprint that will never be effaced and must ever be looked back to with deep respect; and as we realize the significance of the designs and sacrifices, there appeals to the inner man a feeling of respect and religious valuation that can never be eradicated. Meaningless ceremonials and vain repetitions *are* repugnant to us; but there are many rites and ceremonies which are real helps to us in associating the subconscious or spiritual self with divine attitudes. We plead for ceremony distinctly Latter Day Saint but not for a ceremony that is a formality without a meaning.

Protestantism has tried to minimize the saving effect of ceremonialism by trying to define it as acts which men perform of their own will towards God. In so doing they have evaded the ceremonies of the early church and have, to some extent at least, made many of the practices of the church practiced by Christ and his apostles of noneffect. On the other hand, the Catholic Church introduces many rites and ceremonies which had no precedence or authority in the church discipline as outlined in the New Testament. Time forbids us to enter into the ceremonialism as practiced by some of the mystical heathen religions.

There is a broad line of demarcation between superstitious observance of formalism and devoted following of ceremonialism that contains a meaning or content inspiring a deep reverence for religious certitudes of life. One reasonable service to God certainly implies external acts of worship which must be performed by following certain set forms. This also is advantageous in that it prepares the mind for vital truths to be declared. Without ceremonialism, religion would not be preserved save by a very few. We maintain that all ordinances are ceremonies or rites.

Why does the Lord command that we meet together often? Is it not just as possible to be religious by staying at home and reading the scriptures or listening to an L. D. S. sermon over the radio? We maintain that there is something in man that demands the impression of ceremonies to round out the spiritual side of life. If it were merely the social side of life to be taken care of, it would have been so declared.

No church has more authoritative foundation for ritualistic ceremonialism than the church which we represent. As we analyze our own ceremonies, we believe this will appear true to you.

Baptism

This is a very beautiful typical ordinance performed for certain definite purposes, and we have fixed commandments in connection with this that indicate it is a ceremony that requires our careful consideration. Many baptisms have been performed in a careless manner that has not brought respect or honor to the church and have failed to leave that deep and solemn impression which should have resulted. Some baptisms have been performed in such a way that it seemed about all that was being considered was a perfunctory following of formula without any consideration as to the setting. Whether a baptism be performed at the river side or at a font, it should in every case be opened by appropriate song and prayer, followed by singing as the candidate is stepping into the water in order that any confusion caused by the new experience to the candidate does not react upon the curiosity of the audience. Baptism should not be performed without at least a goodly number of the Saints present to witness same. Personally we are of the opinion that baptismal robes might lend to the solemnity of the occasion and certainly could not detract from its effectiveness. Certain it is that such robes would save embarrassment to some who were not properly clothed for the occasion. The Lord has commanded a certain set formula to be used in this rite. The ceremony should be closed by singing and prayer.

Confirmation

This is a very sacred and solemn ceremony, and it is our opinion that this ceremony should be performed at such times as will be conducive to the highest spiritual attitude in all those assembled. Personally we do not believe that this ceremony should take place between two fixed services unless absolutely essential. Much time has been wasted in long prayers over those who were confirmed. We remember one instance of three children confirmed into the church where the prayers occupied over forty-five minutes, and in no instance was there any special manifestations. It seemed that each elder was trying to pray longer than the preceding one. Much repetition was used in each instance. Confirmation services should be opened and closed with song and prayer.

Sacrament

This beautiful ordinance was left by the Savior in order that man might have a visualization of the emblems of and tokens of his suffering for us. Realizing man's necessity for some outward token to bring him in remembrance of the sacrifice made, this ordinance was established. So sacred is this ceremony that even the words to be used in the consecration of the emblems are divinely dictated in order that no er-

ror may creep into the same. Everything in connection with the administering of this ordinance must, to be acceptable, be in perfect harmony and in order. The parties officiating should in every instance be agreed before entering into the service as to just what part each one will perform. We do not believe it is wisdom, after entering the service, to in any way detract the attention of the communicants by whispered arrangements. The more ceremonious and orderly the conduct of this ordinance, the better results will accrue. We are commanded that the sacrament should be administered in the early part of the meeting, before confusion results. This is in order that the people might have their minds in the proper condition. The priests in passing the emblems should be very careful to avoid any unnecessary confusion; and that the solemnity of the meeting be not disturbed, it is our opinion that the oblation should be taken before the emblems are uncovered or served.

Blessing of Children

It would seem wise that this should become a public ceremony. The effect of this is beneficial to all and should be performed with due solemnity on the part of the officiating elders. We believe it to be the duty of the parents to bring the child to be blessed to the elders as a type of the fact that they are presenting the child for a blessing. It is a little unceremonious and shows somewhat a lack of appreciation of the opportunity when an elder has to walk to the back of the church to get the babe from the mother's arms, whereas the parents should, we believe, be anxious to bring the child forward to the altar for this service of blessing and consecration.

Ordination to Office

This very solemn ceremony is too often looked upon without due respect. It might be well, as a suggestion, that wherever practicable ordinations should take place in some of the spiritual meetings of the church, whereas too frequently they are performed at some business meeting, where the minds of the people have become excited over various business transactions. When the authority of God is being transmitted by this ordinance, it is something for solemn consideration. The most devout reverence and consideration should be given to it.

Administering to the Sick

This ordinance is treated too lightly, not only by the elders but by the members. Saints should be taught their privileges, but after once being taught they should understand that it is an ordinance of such a holy character that it will not be promiscuously used except when requested. We have had the experience of being called upon to travel in storms and snow, and in one instance at least to wade in mud over shoetop deep, and then have the parties say to us that they did not think it would do any harm to be administered to. We must teach

our people a deep respect for this ordinance and a consecrated faith in its results. We firmly believe that just as the Master cast out all who did not have faith in raising the dead girl, so we should boldly request those who have no faith to retire from the room. Except in cases of extreme emergency, we do not believe in administering to our sick in public meetings. All of our own people do not have the requisite faith. The ordinance should be performed in a spirit of solemnity and reverence and without fear of results.

Marriage

We are instructed in section 111 that this ceremony should be solemnized in public meetings or at a feast prepared for that purpose. A promise or statement made before a large body of people is less likely to be broken than one made privately. Here again is directed through the officiating party at least part of the words which he shall speak and also other statements indicating the solemnity of the occasion. Personally the writer believes that a proper ceremony written out as a form at least to follow would add much to the solemnity of the occasion. No ceremony, however, should be so binding that it will not permit of the leading of the Holy Spirit in the words of counsel.

Baptism for the Dead

From what we gather from the revelation given, this ceremony is one of deep significance; and while the experiences along this line have been limited, we gather from section 110, also 109, that there will be much of ceremonialism and of types or similes in this ordinance.

School of the Prophets

If there are any that contend that ceremonialism does not have a place in this organization, let him carefully read section 85, beginning with paragraph 39, to the end of the section. Nowhere in the history of ceremonialism is a more impressive ritual and formula outlined for the following of at least a part of the church than is outlined in this section. We doubt that, if this carried out in its majesty and deep solemnity, there is anything its equal in any lodge or church in existence. Time forbids a complete detail of this wonderful ceremony enacted by those who have already become enthused with the work and are studying to learn a deeper comprehension of their duties. We are told specifically that the reason is that it may become a sanctuary, a tabernacle of the Holy Spirit to our edification. Following immediately after this is the ceremony of washing of feet mentioned.

General Meetings

As we close our subject of the "Relation of ceremonialism to the church," we are wondering if it would not have better results and bring a little more sanctity into our meetings if we had a little more ritualism of distinctive Latter Day Saint type for our opening and

closing services. Might not some selective responsive readings from the scripture, in which all could take part, leave a good effect upon the people? True it is that larger branches could do this to better effect than smaller branches. We also suggest that there should be considerable thought given to pulpit mannerisms. There should be a certain dignity on the part of those officiating that will inspire respect from the congregation. The speakers and leaders should be neat and clean in their appearance, avoiding unnecessary activities in the pulpit, such as whispering. The clothing should be of a modest, reserved type. We have seen some of our ministers appearing in clothes that seemed almost loud enough to do the talking. Good congregational singing should be encouraged, but we must not forget the necessity of a choir. It is our prediction that the time is not far distant when, in the larger congregations, the vestried choir will appear, in order that the congregation will be pleased with the beauty of the voice rather than the attractiveness of some of the more favored dressers. It will bring to pass the time when the rich and poor can alike step in the choir without a feeling of self-consciousness on account of their dress.

PASTORAL WORK. WHAT IS IT? HOW CONDUCTED?

BY F. T. MUSSELL

Pastoral work is, in the very nature of things, a phase of the stupendous task of evangelizing the world.

In a broad sense it means: A consistent effort to promote the development and to conserve the development of the spiritual values and higher appreciations among the people.

It involves the intelligent directing of the individual's and group's thinking and activities.

It implies the promotion of the individual's growth in religion.

"Feed my lambs" suggests the giving of food to stimulate growth; to conserve life and to increase the degree of life in the individual.

"I came that ye might have life more abundantly" infers that life is in degrees.

- (a) Death being separation from God, life more abundantly becomes an increased contact with, and knowledge of, God.
- (b) The more abundant life includes, not only contact with God, but also a self-directing response to the stimuli of that contact. "In him we move, live, and have our being."

Growth in religion means not merely an acquaintance with theology but also the development in the individual of:

- (a) Right knowledge.
- (b) Right attitudes.
- (c) Necessary skills.

Pastoral work, therefore, has to do with the stimulating of these most essential virtues.

The function of pastoral work:

- (a) To increase the people's acquaintance with truth.
- (b) To increase their appreciation of that truth.
- (c) To stimulate love for the beautiful and true.
- (d) To suggest right and proper activities.
- (e) To increase man's appreciation and proper response to God.
- (f) To improve man's appreciation of the relationships between him and his neighbor (social attitudes).

Zion can not be redeemed until the souls of the individuals have, in part at least, been cultured in the above virtues. A complete redemption of Zion would involve a complete culture of the virtues.

The directing or assisting to direct in the remaking of human character and temperament, or the saving the sinner from his own sins, not the excusing of those sins.

How Conducted? or the Methods of Functioning

As pastoral work functions among and for human beings, this phase of the problem must be considered.

No set rules that in detail fit every situation can be formulated. Only general principles can be outlined.

We can not divorce the methods from the reasons for its functioning or from the materials with which it works.

It is a recognized fact that every person is in a measure unlike every other person. We term this difference "individual differences."

Consider briefly the problem of "individual differences."

- (1) Our likes and dislikes differ according to the individual.
 - (a) Musical, mechanical, executive.
- (2) Our interests as we see them also differ.
- (3) Our tastes in literature, in art, differ.
- (4) Our powers of feeling, knowing, and willing differ.
- (5) Our comprehensions of what should be are certainly unlike.
 - (a) This has been fully demonstrated the past two years, and is today.

As a group, the church is a mass of complex differences revealed in its members. "We all see through a glass darkly."

Pastoral work must adapt its methods to the variations among the people, always bearing in mind the reasoning for its functioning.

Its methods must be broad enough to include every activity. They must be capable of reaching the highest and lowest, the weakest and strongest in the social scale.

It must not concern itself only with the principles of truth but also with the processes by which human beings assimilate truth.

A few fundamental and general principles:

- (a) An intelligent effort according to the psychology of the child must be made to conserve the good in the children of the

- group. It is the *duty of the pastor* to select suitable workers for this class.
- (b) A consistent endeavor to direct the thinking and activities of our young folk. (Likewise—AS ABOVE.)
 - (c) Holding the older folk to the program of progression (which seems to be the most stupendous task of all).

This means reaching out to the playground of the children, the fields of enjoyment of the young, and the conservation of the interests and activities of the old.

It means assisting home life to the highest levels, schools to the best influences, and working to the greatest advantage; helping all to make for the "more abundant life."

The problem of suitable services must be related to the general program.

- (a) Type of preaching. Material to be taught.
- (b) Pulpit work not the greatest phase of pastoral work.
- (c) Efficient methods in religious education followed.

Pulpit aspects:

- (a) Quality and ability of speaker.
- (b) Kind of message delivered; should stimulate thought.
- (c) Constructive and not destructive.
- (d) Appealing to higher appreciation, not merely emotional.
- (e) Service should be smooth, refined, and uplifting.

Department aspects:

- (a) Centering around general program.
- (b) Always consistent with religious educational program.
- (c) Progressive in methods.

Social aspects:

- (a) Maintaining religious values in business, play, home, and school.
- (b) Adapted to standards that people can reach, to carry them higher.
- (c) Organized for social betterment.

Spiritual aspects:

- (a) Related to preceding aspects.
- (b) Involved in whole.
- (c) Not separate and distinct from all other activities.

The problem of the delinquents:

- (a) Those not attending service.
- (b) Those in apparent transgression.
- (c) Those who criticize destructively.

The way of handling delinquents depends upon:

- (a) The nature of the case.
- (b) The characters of the parties involved.
- (c) Adequacy of local means.

This problem is bound up with the social aspects of pastoral work. It includes all of the factors of "individual differences" and can be handled only with a view to all elements and factors.

- (a) Each case is different.
- (b) The pastor must be capable of adapting himself to each varying circumstance.

Pastoral visits by:

- (a) Pastor—at times alone; other times accompanied.
- (b) Departmental workers.
- (c) Priesthood.

Method of visiting:

- (a) Should there be notification or previous announcement?
- (b) Unannounced.
- (c) Unexpected, to get a real insight into existing conditions.

To whom should visits be made:

- (a) Active members—to show appreciation of cooperation.
- (b) Indifferent ones—for encouragement.
- (c) Careless—for exhortation.
- (d) Transgressors—to reclaim.

A pastor in pastoral work must evaluate his efforts and expend them where he believes the greatest good can be done. The greatest good for the greatest number in the shortest time.

It is foolish or unwise for a man to spend his time with people not worth while when he could do more good with people who are worth while and who will soon be able to assist in the good work. Judgment is essential.

PASTORAL WORK IS SOCIAL SERVICE WORK. IT IS RELATED TO ALL SOCIAL QUESTIONS AND PROBLEMS.



REPORT OF PROGRAM COMMITTEE

To the President and Members of the High Priest Quorums; Greetings: We, the committee on the program, wish to report as follows:

First: we suggest that the program be worked out in connection with the Presidency of the church, that it may be outlined with a definite purpose leading toward, or to carry out, our church program.

Second: That the program of each year shall have a continuity, yet a variety that will meet the demands of the membership of the quorum. This, of course, will necessitate a variety of speakers. Each subject will be under a supervisor, who is to see that the subject is carried on for a number of years in a way to develop the theme.

Third: We recommend that each year we have one business session, all business if possible to be presented at this particular time, permitting special business to be brought in any meeting when necessary, as determined by the quorum presidency. Minutes to be read only at the one business meeting except on special occasion.

Fourth: We recommend one prayer service.

Fifth: We recommend one problem meeting.

We recommend a program consisting of four departments: April, 1927; October, 1928; April, 1930. The subjects to be—(1) Social philosophy; (2) Religious education; (3) The organization and delivery of the sermon; (4) General psychology.

We recommend that one be in charge of each department, whose duty it shall be—(1) To lecture; (2) To appoint others to lecture; (3) To preside over the discussion period and sum up and indicate lack of harmony with the standard books.

We recommend that the sessions be daily from 10 to 12 and that two subjects be presented each day, 40 minutes for lecture, 10 minutes for general discussion, and 10 minutes for recess.

We suggest that the department of Social Philosophy be in charge of S. A. Burgess. Religious Education in charge of W. W. Smith. Organization and Delivery of Sermon in charge of Orman Salisbury. General Psychology in charge of J. E. Bishop.

	Thurs.	Fri.	Sat.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
1st Period	Prayer Meeting	R. Ed.	R. Ed.	R. Ed.	Bus.	Or. & Del. of Ser.			
2d Period	Social Phil.	Social Phil.	Social Phil.	Social Phil.	Prob. Meet.	Gen. Psy.	Gen. Psy.	Gen. Psy.	Gen. Psy.

Suggestions for a Pastor's Handbook

These suggestions are only tentative and written hurriedly, more with an idea of getting started than to be dogmatic. It would seem that our work would have to be suggestive rather than hard-boiled dogmatic thought. The work may be augmented by questionnaire method among

the priesthood, or topics may be assigned and assembled in the work. A suggestion has been offered that it be in loose leaf form; however, if the work has merit of any permanent character it would seem to me that it should be bound.

(1) *Leadership.*

(2) *The Pastor.*

Mental, moral, physical, and spiritual life.

The pastor as a student, teacher, preacher, and judge.

(3) *The Congregation, Flock, or Group.*

The individual:

Native and acquired characteristics.

Personality.

The altar (other or group or social life).

Family.

Church.

Community.

Church services:

Prayer meetings.

The sermon.

The ordinances:

The philosophy of the ordinances and sacraments and how and to whom they should be administered.

The value of music.

(4) *Teaching and Curriculum.*

Changing concepts in the ministry.

The educational ideal.

Ministering to definite psychological groups.

Description of modern church school.

History of education within the church.

The teaching of facts and theories to the

Beginner.

Primary.

Junior.

Intermediate.

Senior.

Administration in the branch:

The call of men to the priesthood.

The work of men in the priesthood.

April 15, 1926.

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

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Curtis, J. Frank	Gleazer, Edmund J.
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Ellis, Clyde F.	McConley, Myron A.
Garver, John F.	Williams, Daniel T.

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Carmichael, David B.	Koehler, J. August
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Dent, John C.	Phillips, Arthur B.
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Fisher, Myron C.	Scott, Beauford J.
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Bishopric

Burnett, Milo, Bishop	Hovenga, John E., Counselor
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Constance, Benjamin R.	Lewis, Zenos
Fiddick, Thomas	Simmons, Samuel H.
Wood, Charles E.	

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Bishopric

Koehler, J. August, Bishop	Scarcliff, C. Frederick, Counselor
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Duffy, James	Scarcliff, C. Frederick
Hopkins, Carl V.	Thompson, Bernard
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Thompson, Henry B.	

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Palmer, Emmett N.	Worden, James O.

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Hopkins, Roy V., Counselor Macrae, Washington S., Counselor

Carpenter, Claude I., Secretary

Armstrong, William R., Secretary for England	Corbett, Andrew J., Secretary for Australia
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ENGAGED IN OTHER LINES OF CHURCH WORK

Briggs, George N., President Graceland College.
Burgess, Samuel A., Church Historian and Librarian
Carpenter, Claude I., Assistant Church Librarian.
Eastwood, George W., Bishop in Zion.
Etzenhouser, Merrill A., Director Social Service Bureau.
Hopkins, Roy V., Pastor in Zion (on leave of absence).
Lambert, Richard J., Managing Editor, Herald Publishing House.
Miller, C. Edward, Assistant Pastor in Zion.
Mills, Arthur H., Secretary General Music Department.
Sheehy, John F., Assistant Pastor in Zion.
Trowbridge, Granville S., Church Secretary.
Woodstock, Charles B., Superintendent Sunday School Department.

NEW MEMBERS ORDAINED SINCE LAST REPORT

Beaty, George R.	Kelley, Thomas C.
Brown, Robert T.	Lenox, Irvin J.
Carmichael, David B.	Merchant, Henry A.
Carmichael, N. Ray	Prentice, John L.
Chapman, Nephi T.	Pycock, David
Clark, Samuel G.	Schreur, Dirk
Cousins, Charles	Simmons, Samuel H.
DeLapp, G. Leslie	Skinner, Clarence O.
Hawley, Cecil	Smith, Glaud A.
Hinderks, Elias O.	Trowbridge, Granville S.

LOSSES

Death

Greenwood, Henry, May 11, 1926 Krahl, David J., July 4, 1926
Rannie, Edward, January 7, 1927

Disability

Archibald, Coventry	Smith, Walter W.
Goodrich, Vinton M.	Warr, Albert E.
Jobe, Samuel E.	Weld, Francis M.
White, John D.	

NAME AND ADDRESSES, 1926

1. Adams, William R., Logan, Iowa.
2. Allen, Arthur, 1432 West Walnut St., Independence, Mo.
3. Anderson, David Allen, 234 Pugh St., State College, Penn.
4. Anderson, Oscar, 638 West Fourth St., Lamoni, Iowa.
5. Angus, Archibald D., 159 Eyer St., Bloomsburg, Penn.
6. Archibald, Russell, 3221 Tennyson Sq., St. Louis, Mo.
7. Armstrong, William R., 12 Daisy Lane, Plymouth Gr., Manchester, England.
8. Aylor, William, 523 South Crysler St., Independence, Mo.
9. Bailey, Earl D., 25 North Zunis St., Tulsa, Okla.
10. Bailey, John J., Brown City, Mich.
11. Baker, James M., 103 South Pendleton Ave., Independence, Mo.
12. Baldwin, Richard, 287 Powder House Blvd., Somerville, Mass.
13. Ballantyne, Robert A., Lamoni, Iowa.
14. Banta, Albert J., 948 Columbia St., Houston, Texas.
15. Barraclough, George F., 1905 Lincoln Ave., East St. Louis, Ill.
16. Barto, Herbert L., 1116 West Maple Ave., Independence, Mo.
17. Bear, John L., 6022 Pryor Ave., St. Joseph, Mo.
18. Beaty, George R., 352 Logan St., Council Bluffs, Iowa.
19. Becker, John A., 418 North River Blvd., Independence, Mo.
20. Beebe, George W., jr., Kingsville, Mo.
21. Berve, Amos, Stonington, Maine.
22. Bishop, James E., 226 Edgar Ave., Steubenville, Ohio.
23. Bishop, Robert L., 335 North Crescent St., Mt. Washington, Mo.
24. Blair, Frederick B., 4226 Chestnut St., Kansas City, Mo.
25. Blair, George W., 203 West Third St., Lamoni, Iowa.
26. Brewer, William J., 1417 South Osage St., Independence, Mo.
27. Briggs, George N., 204 West Fourth St., Lamoni, Iowa.
28. Brown, Bruce E., 722 East Platte Ave., Colorado Springs, Colo.
29. Brown, Robert T., Rte. 4, Merlin, Ontario.
30. Browne, Roy E., 1617 South Thirty-fifth St., Kansas City, Kas.
31. Budd, Roy S., 1839 Thompson Ave., Independence, Mo.
32. Bullard, Richard, 216 South Willis St., Independence, Mo.
33. Bullard, William D., 1319 West Walnut St., Independence, Mo.
34. Burger, John L., 275 Hill St., London, Ontario.
35. Burgess, Robert E., Box 156, Knobnoster, Mo.
36. Burgess, Samuel A., 707 Proctor Pl., Independence, Mo.
37. Burnett, Milo, 2422 Duncan St., St. Joseph, Mo.
38. Burt, George W., Beaverton, Mich.
39. Burwell, Robert N., 11 East 138th St., Riverdale, Ill.
40. Butterworth, Charles E., Box 6, Dow City, Iowa.
41. Butterworth, Cornelius A., 121 Garden St., Geelong, Victoria, Australia.
42. Carlile, John P., Underwood, Iowa.
43. Carlile, Joshua, Box 32, Underwood, Iowa.

44. Carmichael, Albert, 127 South Crysler St., Independence, Mo.
45. Carmichael, A. Max, 336 South Governor St., Iowa City, Iowa.
46. Carmichael, David B., 1311 North Garnsey St., Santa Ana, Calif.
47. Carmichael, John B., 5749 Grove St., Oakland, Calif.
48. Carmichael, Nathaniel, 1515 West Walnut St., Independence, Mo.
49. Carmichael, N. Ray, Lamoni, Iowa.
50. Carpenter, Claude I., 410 North Grand Ave., Independence, Mo.
51. Castings, Henry, 1311 East Ninth St., Des Moines, Iowa.
52. Chapman, Nephi T., 1901 East Tenth St., Long Beach, Calif.
53. Chase, Amos M., Box 922, Hilo, Territory of Hawaii.
54. Cheville, Roy A., 202 North Walnut St., Lamoni, Iowa.
55. Chrestensen, James C., Tigris, Mo.
56. Clark, Curtis W., 197 Clinton St., Columbus, Ohio.
57. Clark, Elmer O., 2500 Logan Ave., Des Moines, Iowa.
58. Clark, Samuel G., 91 Glen Forest Rd., Toronto, Ontario.
59. Constance, Archie B., Stewartsville, Mo.
60. Constance, Benjamin R., Rte. 2, Cameron, Mo.
61. Cook, Marcus H., Box 803, Vancouver, Wash.
62. Cool, Frederick A., 200 South Crysler St., Independence, Mo.
63. Cooper, John L., 430 South Seventh St., De Kalb, Ill.
64. Cooper, Robert T., 1030 West Waldo Ave., Independence, Mo.
65. Corbett, Andrew J., 15 Pretoria St., Leichhardt, N. S. W., Australia.
66. Cousins, Charles, High St., Clay Cross, Derbyshire, England.
67. Crabb, James C., 4106 West Eighteenth St., Omaha, Neb.
68. Craig, Albert W., 30 Wheatland Rd., Malvern, Victoria, Australia.
69. Craig, Paul N., 1300 West Lexington St., Independence, Mo.
70. Crippen, Albert R., 408 Sherman Ave., Cherokee, Iowa.
71. Curry, Lemuel F. P., 1518 Grandin Ave., Pittsburgh, Penn.
72. Curtis, J. Frank, 426 South River Blvd., Independence, Mo.
73. Daniel, G. Scott, 1606 Villa Ave., Sioux City, Iowa.
74. Davis, Charles F., 1036 West Waldo Ave., Independence, Mo.
75. Davis, Elwyn R., 2406 Seventh Ave., Moline, Ill.
76. Davis, Evan A., 116 South Park Ave., Independence, Mo.
77. Davis, James, South Boardman, Mich.
78. Davis, J. Arthur, 1565 Clarkson St., Denver, Colo.
79. Deam, William H., 1620 West Walnut St., Independence, Mo.
80. De Lapp, G. Leslie, 1810 Third Ave., S. Minneapolis, Minn.
81. Dent, John C., Bothwell, Ontario.
82. Dice, Benjamin J., Stewartsville, Mo.
83. Dowker, David E., 1102 East Twelfth St., Des Moines, Iowa.
84. Duffy, James, Post Oak, Mo.
85. DuRose, Arthur H., 216 South Saginaw St., Flint, Mich.
86. Dutton, Jasper O., 418 Southwest Fourth St., Galva, Ill.
87. Eastwood, George W., 117 South Union St., Independence, Mo.
88. Ebeling, Francis J., Rte. 2, Willoughby, Ohio.
89. Ecclestone, William, 901 North Union St., Independence, Mo.

90. Edwards, F. Henry, 119 South Pendleton Ave., Independence, Mo.
91. Elliott, Thomas J., 184 Linwood Ave., Providence, R. I.
92. Ellis, Clyde F., 1011 South Main St., Independence, Mo.
93. Elvert, Jay C., 411 North Main St., Cameron, Mo.
94. Ennis, Herbert D., 2317 Charles St., St. Joseph, Mo.
95. Etzenhouser, Merrill A., 1131 W. Lexington St., Independence, Mo.
96. Etzenhouser, Virgil B., 705 Peralta Ave., Berkeley, Calif.
97. Farrell, Ralph W., 325 South Grand Ave., Independence, Mo.
98. Fender, Edwin E., 116 South Liberty St., Independence, Mo.
99. Fiddick, Thomas, 204 North Cherry St., Cameron, Mo.
100. Fisher, Myron C., 7 Miner St., Winter Hill, Boston, Mass.
101. Ford, John T., Rte. 5, Box 20, Hamilton, Mo.
102. French, Harry E., 1000 Linwood Ave., Columbus, Ohio.
103. Fry, Charles, 1225 West Hayward St., Independence, Mo.
104. Fry, Frederick A., Woodbine, Iowa.
105. Fyrando, Alma M., Magnolia, Iowa.
106. Gaither, Charles A., Paris, Ark.
107. Gamet, Levi, Inman, Neb.
108. Garrett, William H., 1606 West Short St., Independence, Mo.
109. Garver, John F., 127 North Silver St., Lamoni, Iowa.
110. Gault, James D., 804 West Van Horn Rd., Independence, Mo.
111. Giles, Edward J., sr., 608 East Court Ave., Chariton, Iowa.
112. Gillen, J. Arthur, 635 South Fuller St., Independence, Mo.
113. Gleazer, Edmund J., 1504 West Walnut St., Independence, Mo.
114. Gold, Hugo H., 413 South Chestnut St., Lamoni, Iowa.
115. Goold, Hugh W., 514 Windsor St., Fairmount, Mo.
116. Gould, Clayton G., 425 North Grand Ave., Independence, Mo.
117. Gould, Leon A., Rte. 1, Bemidji, Minn.
118. Gray, James L., 628 West Lexington St., Independence, Mo.
119. Greene, Ulysses W., 908 West Waldo Ave., Independence, Mo.
120. Gresty, John T., 32 Moonbie St., Summer Hill, Sydney, N. S. W., Australia.
121. Grice, William M., Rte. 5, Crosswell, Mich.
122. Griffiths, Gomer T., Rte. 2, Willoughby, Ohio.
123. Gunsolley, Jeremiah A., 215 South State St., Lamoni, Iowa.
124. Hand, Henry H., Lock Box 111, Council Bluffs, Iowa.
125. Hands, William O., 4517 Harrison St., Kansas City, Mo.
126. Hansen, John A., Rte. 1, Weston, Iowa.
127. Hanson, Paul M., 709 West Van Horn Rd., Independence, Mo.
128. Harder, Ralph A., Walnut and Sterling, Rte. 6, Independence, Mo.
129. Hardin, Jesse M., Rte. 6, Lima, Ohio.
130. Harding, Samuel, 515 North Walnut St., Cameron, Mo.
131. Harrington, George E., 1208 W. Lexington St., Independence, Mo.
132. Harrington, G. Leonard, North River Blvd., Independence, Mo.
133. Harrington, Joseph A., 2004 Orville Ave., Kansas City, Kas.
134. Hartnell, William, Centerview, Mo.
135. Hawkins, Charles W., 615 Spencer Ave., San Jose, Calif.

136. Hawley, Cecil, 1955 Napa Ave., Berkeley, Calif.
137. Haworth, Walter J., 65 Nelson St., Rozelle, Sydney, N. S. W., Australia.
138. Hayer, Eli, West Fourth St., Lamoni, Iowa.
139. Hayes, Lawrence W., 1210 Orville Ave., Kansas City, Kas.
140. Hedrick, Frank G., Fanning, Kas.
141. Henson, Edward L., Hayden, Colo.
142. Higgins, Harmon A., 1111 East Twelfth St., Des Moines, Iowa.
143. Hinderks, Elias O., Stewartsville, Mo.
144. Hinderks, Frank L., Cameron, Mo.
145. Hinderks, Temme T., Box 12, Stewartsville, Mo.
146. Hopkins, Carl V., Grandview, Mo.
147. Hopkins, Roy V., 1413 West Short St., Independence, Mo.
148. Hougas, Thomas A., Macedonia, Iowa.
149. Hough, Daniel E., 1845 North Twenty-ninth St., Kansas City, Kas.
150. Hovenga, John E., Stewartsville, Mo.
151. Hulmes, George H., jr., 1514 West Short St., Independence, Mo.
152. Hunt, Charles J., 502 North River Blvd., Independence, Mo.
153. Ingham, Edward, 634 Colusa Ave., Berkeley, Calif.
154. Irwin, Charles E., 427 East Twelfth St., Chester, Penn.
155. Ivie, Thomas A., Stewartsville, Mo.
156. Jaques, Joseph A., 1424 Alton St., Pittsburgh, Penn.
157. Jellings, Charles D., 2021 Grandview Blvd., Kansas City, Kas.
158. Jensen, Alexander, Conception Junction, Mo.
159. Johnson, John E., Crocker, Mo.
160. Jones, Alonzo E., jr., 1720 Walnut St., San Bernardino, Calif.
161. Jones, Charles E., 3625 1/2 Second Ave., N. W., Seattle, Wash.
162. Jones, John H. N., 200 Heidelberg, Alphington, Victoria, Australia.
163. Jones, Lonzo, 837 East Main St., Lamoni, Iowa.
164. Jones, Thomas, 175 West Ninth St., Bloomsburg, Penn.
165. Jordan, Thomas J., Box 20, Viceroy, Saskatchewan.
166. Karlstrom, Albert V., 1008 West Van Horn Rd., Independence, Mo.
167. Keck, Louis A., 3139 Felix St., St. Joseph, Mo.
168. Keir, Henry P. W., 6630 South Lincoln St., Chicago, Ill.
169. Keir, James F., Tonkawa, Okla.
170. Kelley, Edmund L., 1300 West Lexington St., Independence, Mo.
171. Kelley, Thomas C., 202 South Fuller St., Independence, Mo.
172. Keown, David, 210 South Silver St., Lamoni, Iowa.
173. Kirkendall, Aaron B., Creola, Ohio.
174. Knowlton, Albert H., 625 Laconia St., Los Angeles, Calif.
175. Knowlton, George H., Stonington, Maine.
176. Knowlton, Raymond T., 941 West Forty-sixth St., Los Angeles, Calif.
177. Koehler, J. August, 445 South Cedar St., Fairmount, Mo.
178. Lambert, Joseph R., 225 South Pendleton Ave., Independence, Mo.
179. Lambert, Richard J., 225 South Pendleton Ave., Independence, Mo.
180. Lambkin, Byrne S., Rte. 1, Burksville, Ill.

181. Lamont, Stewart, 66 Llydecan Ave., Chatham, Ontario.
182. Lane, J. Arthur, 318 North Walnut St., Lamoni, Iowa.
183. Lane, Joseph W., Logan, Iowa.
184. Layton, John W., Nauvoo, Ill.
185. Leggott, George W., 135 Clayton Lane, Clayton, Manchester, England.
186. Lenox, Irvin J., 33 North Fourth St., Evansville, Wis.
187. Leverton, Arthur W., Minden City, Mich.
188. Lewis, George, Metcalf St., Wallsend, Australia.
189. Lewis, Zenos J., Osborn, Mo.
190. Lincoln, George S., 720 Second Ave., San Francisco, Calif.
191. Longhurst, Robert C., Vanessa, Ontario.
192. Luff, Joseph, sr., 130 South Pendleton Ave., Independence, Mo.
193. McCallum, Alexander, 1306 West Short St., Independence, Mo.
194. McClain, James R., Rte. 5, Box 61, Paris, Tenn.
195. McConley, Myron A., Box 255, Independence, Mo.
196. McDowell, Floyd M., 701 North Cottage St., Independence, Mo.
197. McDowell, Willis A., Plano, Ill.
198. McGuire, Benjamin R., 803 West Waldo Ave., Independence, Mo.
199. McWethy, Frederick A., Holden, Mo.
200. Macrae, Washington S., 107 West North St., Warrensburg, Mo.
201. Manchester, Alonzo R., 683 South Broadway, Akron, Ohio.
202. Martin, John F., Rte. 2, Willoughby, Ohio.
203. Matthews, Josiah E., 116 Sherman Ave., Columbus, Ohio.
204. May, Roderick, 620 North Delaware St., Independence, Mo.
205. Merchant, Henry A., 712 South Thirty-fifth Ave., Omaha, Neb.
206. Midgorden, John, 227 North Silver St., Lamoni, Iowa.
207. Miller, C. Edward, 202 South Pendleton Ave., Independence, Mo.
208. Mills, Arthur H., 1514 West Short St., Independence, Mo.
209. Mills, Henry R., 1602 West Short St., Independence, Mo.
210. Mintun, J. Frank, 1296 Canning St., Council Bluffs, Iowa.
211. Moffett, Louis W., Pleasanton, Iowa.
212. Moore, Amos J., Rte. 2, Belgrade, Mont.
213. Moorman, Roscoe F., 923 East Tenth St., Sedalia, Mo.
214. Mussell, Frederick T., 1114 E. University Ave., Des Moines, Iowa.
215. Neville, Thomas G., Rte. 2, Willoughby, Ohio.
216. Newton, Oscar W., Courtney Rd., Independence, Mo.
217. Newton, William, 308 South Fuller St., Independence, Mo.
218. Osler, William, 11,012 University Ave., Edmonton, Alberta.
219. Palmer, Emmett N., Box N, Twentieth and Brown Sts., Kansas City, Kas.
220. Parker, George H., Beechwood, N. S. W., Australia.
221. Parsons, Alonzo H., New Port Richey, Fla.
222. Peak, Warren E., 1225 West Walnut St., Independence, Mo.
223. Pease, William H., 3435 College St., Kansas City, Mo.
224. Perkins, Duncan B., Wiarton, Ontario.

225. Phillips, Arthur B., 718 West Main St., Lamoni, Iowa.
226. Pickering, William R., 5840 State Line Rd., Kansas City, Mo.
227. Pitt, Frederick G., 613 West Marion St., Joliet, Ill.
228. Powell, David E., Stewartsville, Mo.
229. Prall, Wilber E., 118 North Maple St., Lamoni, Iowa.
230. Prentice, John L., 1945 A Queen St., Toronto, Ontario.
231. Pugsley, Paul H., 5220 Rock Hill Rd., Kansas City, Mo.
232. Pycock, David, 168 Woolfrey Ave., Toronto, Ontario.
233. Roberts, John W., Rte. 1, Cameron, Mo.
234. Robertson, Edward F., 2745 P St., Lincoln, Neb.
235. Rodger, Glaud W., 1207 West Fifth St., Sedalia, Mo.
236. Ross, Isaac M., Box 165, Maryville, Mo.
237. Rushton, John W., 5036 Devonshire Ave., St. Louis, Mo.
238. Russell, Robert C., Brown City, Mich.
239. Salisbury, Orman, 2306 Faraon St., St. Joseph, Mo.
240. Salyards, Richard S., sr., 601 West Farmer St., Independence, Mo.
241. Sandy, Harvey, 3117 Jackson Ave., Kansas City, Mo.
242. Sandy, Seth S., 4240 Chestnut St., Kansas City, Mo.
243. Saxe, John A., 222 Danvers St., San Francisco, Calif.
244. Scarcliffe, C. Frederick, Holden, Mo.
245. Schimmel, John J., 3817 Booth Ave., Rosedale, Kansas City, Kas.
246. Schofield, John, 112 Fernley Rd., Sparkhill, Birmingham, England.
247. Schreur, Dirk, Gaylord, Mich.
248. Scott, Beauford J., 1015 South Dodgeon St., Independence, Mo.
249. Scott, Harlan A., 2105 South Twenty-third St., Omaha, Neb.
250. Scott, Willard R., 1480 Spencer St., Omaha, Neb.
251. Scott, William W., Rte. 4, Independence, Mo.
252. Selbe, Christopher A., 2508 Rochester Ave., Kansas City, Mo.
253. Self, Carl T., 6514 Maple St., Omaha, Neb.
254. Sheehy, John F., 217 South Union St., Independence, Mo.
255. Shields, John, 618 Laird St., London, Ontario.
256. Short, Ellis, sr., 1447 West Lexington St., Independence, Mo.
257. Shupe, Edward F., 420 Ash Ave., Littleton, Colo.
258. Siegfried, Mark H., 1417 West Walnut St., Independence, Mo.
259. Simmons, Samuel H., 701 East Sixth St., Cameron, Mo.
260. Sinclair, William A., 166 Pearl St., Somerville, Mass.
261. Skinner, Clarence O., 613 Damon St., Council Bluffs, Iowa.
262. Smith, Elbert A., 1513 West Walnut St., Independence, Mo.
263. Smith, Frederick A., 1704 West Lexington St., Independence, Mo.
264. Smith, Frederick M., 4142 Agnes Ave., Kansas City, Mo.
265. Smith, Glaud A., 412 East Fair Ave., Independence, Mo.
266. Smith, Hyrum O., 711 South Fuller St., Independence, Mo.
267. Smith, Isaac M., 516 North Holden St., Warrensburg, Mo.
268. Smith, Israel A., 1214 West Short St., Independence, Missouri.
269. Snobelen, David, Rte. 3, Blenheim, Ontario.
270. Sparling, William, 128 Tenth Ave., Minot, N. D.

271. Squire, Ephraim, Rte. 2, Willoughby, Ohio.
272. Squire, Joseph, Rte. 2, Willoughby, Ohio.
273. Starks, Arthur E., Rte. 2, Central Lake, Mich.
274. Stewart, George W., "Clifford," Makenson St., Gladesville, Sydney, N. S. W., Australia.
275. Stoff, Arthur E., 112 West Ontario St., Philadelphia, Penn.
276. Stone, Albert E., Rte. 2, Willoughby, Ohio.
277. Storey, Otto H., Fremont, Indiana.
278. Sutton, James R., Genoa, Colo.
279. Tanner, Joseph A., 147 North Chelsea St., Kansas City, Mo.
280. Tary, Okey J., 144 Sixteenth St., Warwood, Wheeling, W. Va.
281. Taylor, Thomas, "Rothberg House," Hill End, Armley, Leeds, England.
282. Teel, Ambrose W., 228 South Grand Ave., Los Angeles, Calif.
283. Terry, John M., 904 West Van Horn Rd., Independence, Mo.
284. Thomas, James A., 816 South Trenton St., Tulsa, Okla.
285. Thomas, Thomas U., 704 Washington Ave., Niles, Ohio.
286. Thompson, Bernard P., Holden, Mo.
287. Thompson, Emery, Holden, Mo.
288. Thompson, Henry B., Rte. 1, Box 122, Holden, Mo.
289. Trapp, Alfred T., 142 Callen Rd., Gloucester, England.
290. Traver, Edward L. M., 287 Powder House Blvd., Somerville, Mass.
291. Traxler, Moroni, 726 West Main St., Lamoni, Iowa.
292. Trowbridge, Granville S., 1015 West White Oak St., Independence, Mo.
293. Tucker, Edward, 20 North Fifteenth St., Kansas City, Kas.
294. Tucker, John, 1331 Cleveland Ave., Kansas City, Kas.
295. Turpen, Martin M., Box 214, Pleasanton, Iowa.
296. Twombly, Samuel, Fanning, Kas.
297. Waller, Gilbert J., Box 3259, Honolulu, Territory of Hawaii.
298. Wells, Gomer R., 305 South State St., Lamoni, Iowa.
299. White, Alma R., 3416 The Paseo, Kansas City, Mo.
300. White, Ammon, 309 South Fuller St., Independence, Mo.
301. White, David C., 406 South Linden St., Lamoni, Iowa.
302. Wight, Cyril E., 3629 Brooklyn Ave., Kansas City, Mo.
303. Wight, Leslie S., 622 West Main St., Lamoni, Iowa.
304. Wilke, David C., 1314 Frederick Ave., St. Joseph, Mo.
305. Williams, Daniel T., 319 North Maple St., Lamoni, Iowa.
306. Williams, David J., 827 South Hotel St., Honolulu, Territory of Hawaii.
307. Williams, Edmund J., 1210 South High St., Denver, Colo.
308. Williams, Thomas S., 252 Waverly Ave., Highland Park, Dertoit, Mich.
309. Williamson, William H., Rte. 5, Box 114, Independence, Mo.
310. Winning, Robert, 3501 The Paseo, Kansas City, Mo.
311. Wixom, George H., 952 Eleventh St., San Bernardino, Calif.

312. Wood, Charles E., Kingston, Mo.
 313. Woodstock, Charles B., 218 North Maple St., Lamoni, Iowa.
 314. Worden, James O., 4405 Euclid Ave., Kansas City, Mo.
 315. Yarrington, Alva J., 314 South Clark St., Lamoni, Iowa.
 316. Zimmermann, John, jr., Oak Lane Sta., Philadelphia, Penn.
 317. Zimmermann, John, sr., 1512 Allegheny Ave., Philadelphia, Penn.

A BLESSED STORY

By Minnie Eugenia Warnock

"And angels rolled the stone away,"
 Those blessed beings, strong and fair,
 High favored 'mong the heavenly hosts
 To fill a mission marvelous, rare.

Oh, think how thrilled their tender hearts!
 As fair hands tugged the heavy weight
 To liberate their darling Prince.
 Oh, was it not a privilege great

To open this kind door of hope?
 To cheer a world so broken, sad,
 To show that Death's hard sting was o'er—
 A thing to make all ages glad?

How proud they must have felt to see
 The cold pierced form arise anew!
 How tender their solicitude
 To help him the great doorway through!

The Lord of life, how calm he moved!
 No ostentation, vain display.
 Oh, how could any soul forget
 The thing accomplished on that day?

The demonstration which he gave
 Of resurrection's vital truth,
 That mortals all who trusted him
 Could have the gift, eternal youth.

Oh, blessed tale that spread abroad
 When angels rolled that stone away!
 A message to a downcast world
 To make them ready 'gainst the day

When this loved Prince should come again
 In all his royal robes arrayed,
 To smile on those who've kept his word—
 To die for it, were not afraid.

NOTES